361 together with all the inhabitants of the kraal. The two huts near
313 the entrance are, on the left, the *lao*, where unmarried boys sleep
396 (14) and on the right (15) the *nhangu* where the girls live. Often
356 the nhangu is built behind the huts of the mothers, near the mhala ; in this way the girls are kept under more effective watch. The boys of the *lao* have to guard the door, which they close at night where it is the custom to do so. The *hubo* and the *bandla*, the squares, are generally kept quite clean.

361 In front of each hut is a *yard* (*ndangu* pl. *mindangu*, 23) which
372 is also generally well swept. In the centre of each of these are
417 some broken pots (mapseko), or pieces of hard clay taken from
351 ant-hills (psirubu) ; this is the *fireplace (shitiko)*, where the mistress of the hut cooks her food. The fence round the yard used, as a rule, to be made of poles or even trunks of trees planted near each other and forming a circular wall. Nowadays, especially amongst the Rongas, these yards are enclosed with reeds and may be built square, a single wall fencing off as many as three or four huts. The top of this wall is sometimes crenelated. I rather think this arrangement is modern ; the circular wall of the ndangu
585 is an old custom, as is proved by the following fact. On the day of
538 *hloma*, when the bride's-maids and female relatives bring the bride to her husband, they not only build up the woodpile (shigiyane, see page 112), but, in the northern clans, they must also erect a new ndangu which will be called *tsandana*, and so people will know that in the yard there is a *nhlomi*, a bride, working for her mother-in-law! The ndangu is the place where women tell folk-tales of the tribe to the children and to each other, whilst they attend to their cooking, or after the evening meal.

361 If cleanliness prevails on the square and in the yards, the
356 same cannot be said of the region between the huts and the
235 fence. This is called *mahosi* or *makotini*. It is the place where
351 old baskets and broken pots are kept. The chicken houses
343 (*shihahlu*, 27) are built there ; these are generally little huts, with reed walls, placed on a floor of palmtree boards, supported by four poles forked at their upper extremities. The *ash-heaps* are somewhat further on (24). They are called *tala*, and play a part in certain rites, representing, as it would seem, the place of desolation and of sorrow.

1: Junod M-5 (1895-1909) 1927 Thonga

of desolation and of sorrow. (Remember Job and compare the rite of rangela bowumba, page 194.) The *store houses*, *paitlanta* (Ro.), *paitlati* (Dj.), 28) are close by and are built in various forms: little huts with reed walls, when intended for the mealies, with plastered walls, when built to contain ground nuts or sorgho (*madulu* (Dj.). They are sometimes placed on a palm-tree floor resting on short poles, or they are suspended to the boughs of a

Phot. A. Burd.

The interior of a Ronga village. (Nondwane).

tree. *Pigs' kraals* (*hoko* 20) are to be found in the same region; sometimes they are placed even further in the forest on account of their offensive smell.

Mealie leaves, heaps of makanye stones, broken mortars and discarded pestles lie about behind the huts. If anyone wants to keep the place tidy, he can plant pine apples there (30), or tobacco, or Chili-pepper (biribiri). Pumpkin plants often creep over all this disorder. Flowers of European origin are sometimes seen on the hubo in the neighbourhood of Lourenco Marques, especially "everlastings", or the tropical periwinkle, Vinca rosea

462 Many other home duties may oblige the woman to leave the
511 fields at noon; her head still laden with her basket, she may
356 go to the swamps, near by, and dig out a store of black clay
317 (bompfi). She comes back, mixes the clay with the fresh dung which she has taken from the oxen kraal, and, spreading this mixture with her hands, smears the floor of the hut. This work is called *sindja* (Ro) or *kopola* (Dj.). Dust and vermin will at once disappear under this plaster of black earth, which will dry in a few hours time. Woe to the woman who has not put enough dung in this novel kind of cement! The floor will crack. The clay will shrivel and, when people walk on it, it will crumble into dust! The work will have to be done all over again two or three days later. But if the clay is of good quality, it will harden and last at least a week, the more so as neither wooden shoes nor nailed boots will spoil it.

462 Another woman will go with her primitive axe in search of
511 dead wood. She makes a bundle which she ties with grasses,
213 strengthening these grasses by entwining them with small
284 twigs (1). On returning to the village, she throws her burden on to the ground, before the door of her hut, with the exclamation: "Hu!"

462 Others go to their storehouses, the small huts on poles, where
511 mealies, monkey nuts in their husks, millet and sorghum are kept.
343 They take what they need from these stores (tshaha) by lifting up
252 the roof of the little hut, come back and empty the mealies into the
516 mortar, whilst a friend rubs off the grains from the ears of millet or shells the monkey nuts. Two or three women seize their pestles and begin to pound, in measured time, the bottom of their mortars: Gu-gu-gu-gu. Quite a long way off, on the other side of the copse, this pestle song can be heard, resembling the noise of the flails when corn is threshed in the barn. And the busy women stream with perspiration! This method of crushing the mealies in an erect position, by a vigorous up and down movement of the pestle in

284 (1) Men, when they fasten a bundle with a string, make a knot (ba fundju) whilst
313 women twist it with a little stick (sulela hi linhi); when a woman ties a knot, the two ends of the string will be at right angles to the string, whilst when a man makes it, the ends will be parallel with it. (Mboza).

462 273 thank (tlangela) her husband for his kind help! This is her method of notifying him that all the grain has been harvested, as, whatever the man's share of the work may have been, the mealies belong to him.

462 356 342 The main work of the man is the *building and repairing of the huts*. This is truly an arduous job, but it is not of yearly recurrence. Every third or fourth year they are obliged to re-thatch the roof. The huts are built and repaired during the winter, from May to September.

A second domain, which is exclusively man's, is the *care of the cattle* ; the boys milk the cows, construct and repair the kraal : the little boys herd the goats, and the young men the oxen, as has already been mentioned.

462 411 294 It is also the men who *make all the utensils and tools* used in the village, pots and other crockery excepted ; mortars, pestles, handles for axes or hoes (mimphinyi), wooden platters, carved or forged articles, all this work pertains to them. They must also make the *ntehe* for their wives, or sisters, after the birth of the babies. This is probably the explanation of the curious fact noticed amongst Native Christians, namely that they are much more clever at needlework than their wives. Big fellows are often seen forsaking the hoe to work with the needle, and there are fathers who make their own clothing as well as the dresses for their wives and children!

462 224 *Hunting and fishing* are, of course, also men's work... or pastime. For some of them hunting is an actual trade, at least such was the case in former times, before the White Governments imposed strict regulations and levied heavy licences on that sport. We shall study, in Part IV, the curious customs relating to these two favourite occupations of the Natives.

574 517 484 A great part of their time is devoted by the men to *paying visits*. They are very fond of calling on each other, and sometimes they go great distances to see relatives or friends. They do not travel to pay visits only, but they frequently journey to claim payment of their debts (milandju). To regain the possession of a miserable head of cattle they willingly lose whole weeks! And what endless discussions in the *hubo*, when an unfortunate visitor

643 784 356 The grass of the roof of this hut must never be removed, though it may rot owing to the rains. It is taboo. One simply puts a layer of new grass over the old one, a thing which is rarely done in the case of ordinary roofs.

643 789 722 In case of war, should the clan be obliged to leave the country, a special little hut is hastily built in the bush and the precious medicine is deposited therein. There is no fear that the enemy will take it, either Whites or Natives, because this hut also has the attribute of invisibility. This happened during the war of 1894 (1). In the case of the *mhamba* of the Tembe and Zihlahla clans it is different; the man who keeps it must run away with it, and with the chief.

643 789 Such are the laws of the mphulo. This great medicine may certainly be regarded as a part of the regalia, and the most important part. It is, for the chief and sub-chiefs, a means of strengthening their authority, as will be seen in the description of the luma rite. On the other hand the mphulo is a collective possession, the powerful magic means by which the clan resists its enemies or conquers them. It occupies the very centre of the national life.

789 726 643 787 In the Manyisa clan the war-medicine is called *mabophe*, and is kept by a man called Chikiza, who belongs to the Ntjeko clan, not to the royal family. He is said to have inherited it from his forefathers. The medicine however belongs to the chief. It is administered as follows. The *ñanga* prepares small heaps of wood on the road, pours a little of the drug over them, sets fire to them and the warriors tread on the embers and extinguish the fire with their feet. This makes them invulnerable or at least protects them against fatal wounds. When they are ready to start for battle, the bones are thrown, and give the following intimation: 643 789 726 "Do not kill the first enemy you meet with, but catch him alive, be it a man or a woman, and bring him to the chief." The chief, accompanied by some indumas, must stab him outside the royal kraal; the body of the deceased enemy will then be cut open, and

(1) In the Nondwane the nyokwekulu is still kept by the heir of Maphunga, Magomanyana. The new chief, the usurper, tried to find it, but Godlela refused to give it to him. Thus Mubvesha has no *mphulo*.

342 the hut and terrify the occupants by their lugubrious cries.

356 I may mention another advantage of the Thonga hut. Between the sticks and the hoops of the roof small interstices, of a few square inches, are left when the thatch is in place ; in these small lockers all kinds of things are stowed away : ears of sorghum, or of millet, kept for seed, sticks, spoons or knives ; baskets can be hung up, by hitching the string by which they are usually carried across

The Native tin town near Pretoria Station. *Phot. A. Borel.*

the shoulder on to the handle of a spoon which is sticking out of the thatch. On entering a hut the roof looks like a regular museum ; it is useful as a cupboard or hanging wardrobe!

343 The Thonga hut, formed of two distinct parts, wall and roof, is far superior to that of the Zulus, which looks like a bee hive, and consists only of a semi-circular roof. Thongas know how to build this kind of huts, but they are generally made quite small (six feet in diameter) and used as shelters for the boys who look 000 after the goats. They are called *mitjhonga*. The Ba-Ngoni adopted their system of building from the Thongas of the plain, and Gungunyana's people constructed huge conical huts, but the